

HAWAIIAN YOUTH

MANY NATIONALITIES

HAWAIIAN, ENGLISH,
CHINESE, JAPANESE,
PORTUGUESE, KOREAN

ONE GUIDE BOOK
The Word of God

ONE AIM

A Sunday School in Every District.
Every Man, Woman and Child in
the Sunday School.

ONE LEADER

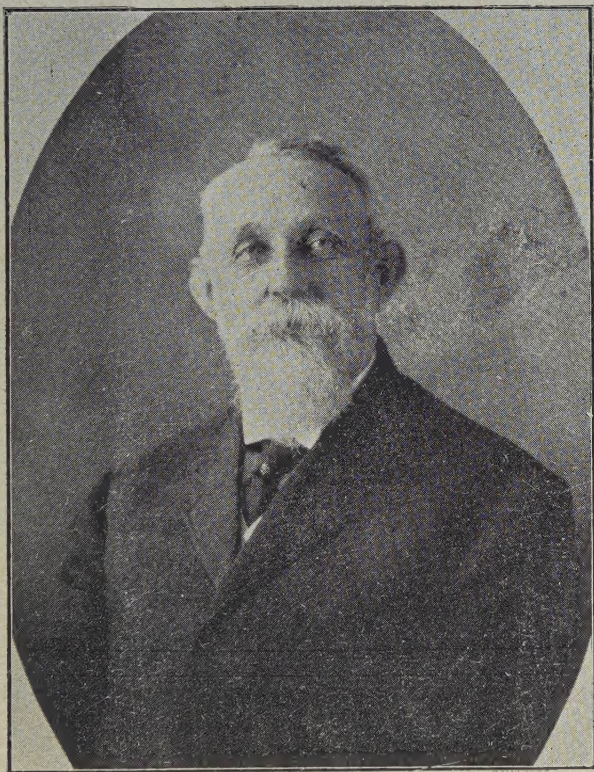
"One Is Your Master Even Christ"

Published Monthly in the Interests of
THE SUNDAY SCHOOL ASSOCIATION OF HAWAII

Vol. I.

MAY, 1908

No. 7



HON. W. H. RICE.
President of the Sunday School Association of Hawaii.

TWO GREAT CONVENTIONS

**HAWAIIAN
HILO
JUNE 26-27.**

**INTERNATIONAL
LOUISVILLE, KY.
JUNE 18-23.**

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TWELFTH INTERNATIONAL.

North America's Greatest Sunday School Convention at Louisville, Ky., June 18-23.

The twelfth Triennial Convention of the International Sunday School Association will be held in Louisville, Ky., June 18-23, in the Armory, the largest auditorium in the city. Headquarters of the Executive Committee, speakers, etc., will be at the Louisville Hotel. There will be nearly 2,500 delegates, who will be accompanied by hundreds of officers, teachers and members of the Sunday-school of the international field.

The suggested theme of the Convention will be the words of the Greeks to Philip (John 12-21), "We would see Jesus." The spiritual note will be dominant through the Convention beginning with a "preparation service" Thursday afternoon conducted by Rev. Dr. George W. Truett, of Dallas, Texas, and continuing in the evening session when two great addresses along spiritual lines will be given, one by Dr. Truett, and the other to be announced later. Dr. Truett will conduct a "Quiet Half-hour" each morning during the Convention.

Thursday afternoon the delegates will be welcomed to the state and city, the announcement of committees, etc., will be made and there will be a memorial tribute to the late Dr. John Potts, for eleven years the chairman of the Lesson Committee. Friday morning the survey of the field and work will be given by the Executive Committee, the Secretaries and the Department Superintendents.

Saturday morning's session will be devoted to the Lesson System. The report of the Lesson Committee will be given by the Secretary, Dr. A. F. Schauffer, of New York, and will be followed by addresses on different phases of the work of the committee by Principal E. I. Rexford, of Montreal, President W. Douglass McKenzie, of Hartford, and other members of the committee. A new Lesson Committee will be elected to serve for six years in selecting the lessons.

The Relation of the Sunday-school to Missions, will be one of the great subjects considered by the Convention. The plan as partially outlined includes a presentation of moving pictures of actual conditions in the mission fields of India, China, and Japan, and the home mission fields—to be given Saturday evening; a great missionary meeting Sunday evening to be addressed by Robert E. Speer and one other; an address Monday morning by Rev. Dr. John F. Goucher, of Baltimore, on "The Place of Missionary Instruction in the Sunday-school," and three conferences on "The Individual Sunday-school Organized for Missionary Work," to be held Monday afternoon. The committee will have the co-operation of the officials of the Young People's Missionary Movement, and among the speakers will be the General Secretary, C. C. Michener, S. Earl Taylor, R. E. Diffendorfer, Rev. John N. Moore and others.

Chairman Hartshorn, of the Program Committee, announces that sessions of the Convention will be given to "Pastors," "the Laymen," "Adult Department," "Temperance," "Teacher-Training," "House to House Visitation," and other important relations of the organized work, with able representatives to make interesting and helpful presentations.

Speakers already engaged in addition to those above noted include Bishop C. B. Galloway, of Mississippi; Bishop W. M. Bell, President of the California State Sunday School Association; Gov. R. B. Glenn, of North Carolina; Ex-Gov. W. J. Northen, of Georgia; President E. H. Hughes, of Depauw University; Dr. Martin G. Brumbaugh, Superintendent of Public Schools, of Philadelphia; Marshall A. Hudson, National President of the Baracas; President Booker T. Washington, and others, who with the Lesson Committee, the Secretaries and Department Superintendents and the Executive Committee will make a remarkable list of speakers who will present in the best possible way the many-sides of the organized Sunday-school work.

HAWAIIAN YOUTH

Published Monthly in the Interests of the Sunday School Association of Hawaii

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VOL. I

WAILUKU, MAUI, T. H., MAY, 1908

No. 7

THE HILO CONVENTION.

The program of the Sunday School Convention to be held in Hilo in June is gradually assuming shape. It will be published in the June number of the Hawaiian Youth in its entirety. Among the speakers will be Mrs. Terry of Hilo, Mrs. Bond of Kohala and Messrs. Wadman, Shields, Rice, Lydgate, Judd, Scudder, Thwing and Turner.

At the April meeting of the Hawaiian Board it was unanimously voted to request Mr. Judd to be present at the Sunday School Convention and the Association meeting in Hilo.

While Superintendent Judd can make a more graceful and telling debut at the Annual Meeting than at any other time of the year, still, many of us feel that he could accomplish greater and more far-reaching results by being present at the epoch-making International

Convention in Louisville, which closes its sessions, the very week the Hawaiian Convention convenes. Let Mr. Judd come when he may, he will find an important work and a hearty welcome waiting for him.

If any of our Island people are planning to attend the International Convention, they ought to be furnished with credentials at once, which will allow them all of the privileges of accredited delegates. Inasmuch as there will be 2,500 such delegates, besides hundreds of officers, teachers and members of the great Sunday School world it is wise to go armed. Hawaii will probably be entitled to as many delegates as can go.

If you can not go to Louisville, go to Hilo.

Admitted to the Second Class Postal Rates.

It was welcome news that we received from Washington a few

days ago that the Hawaiian Youth had been admitted by the United States Post Office Department to the second class of mail matter. This will be a great economizing both of time and expense when it comes to mailing. Our subscription list is steadily growing, although there are many in the Islands to be heard from. We need not be told that our field is limited; but what it lacks in quantity, it may make up in quality. As long as there are 20,000 children and more than 130,000 adults in the Hawaiian Islands, there is a grand field for better Sunday School Work. To have a share in the development of this great work is the aim and ambition of the Hawaiian Youth.

Report of the Rome Convention.

Not every one had the privilege of attending the World's Fifth Sunday School Convention held in Rome, Italy, last May. Those who did, enjoyed a rare treat which will never be forgotten. The report of that convention has been compiled and published by the Sunday School Times Co., Philadelphia, Pa. and will be sent postpaid for \$1.

The fifty three half-tone illustrations from photographs relating to the Convention and the cruise are alone worth the price of the book, but the addresses and the account of the Convention are of far greater value. The book is entitled, "Sunday Schools the World Round," and is a constant inspiration. It contains a photograph of Mrs. E.

B. Waterhouse and of E. B. Turner, delegates from Hawaii.

The President of the Sunday School Association of Hawaii.

William Hyde Rice was born at Punahou sixty three years ago. His father and mother were then teaching in Oahu College. While William was still very young, the family moved to Lihue, Kauai, where he attended the Dole school at Koloa, until Father Dole gave up teaching. He then went to Punahou during the Principalship of Mrs. Mills, and while there roomed with Judge Dole.

Mr. Rice has served as a member of the Hawaiian Legislature for many years, and at one time was Governor of Kauai, under Liliuokalani.

Mr. Rice understands the Hawaiian language thoroughly and has always been popular with the Hawaiian people. He has long been interested in the Sunday School work and is in great demand as a Convention speaker. We are glad to announce that Mr. Rice expects to attend the Hilo Convention and that he has a place on the program.

SUNDAY SCHOOL PROGRESS

The following Items of Sunday School progress were reported by General Secretary Marion Lawrance of Chicago, at the recent session of the Central Committee representing the International Sunday School Association in Pittsburg, Pa.:—

Forty states and provinces have Adult Departments with Superintendents in each.

The present I. B. R. A. membership is about 15,000—a slight advance over last year.

Fifty-six associations have approved Teacher Training departments; nineteen associations have approved advanced courses of study; seven associations have workers devoting all or part of their time to the department; thirty different denominations are represented in the enrollment of students.

The work in Mexico has been unusually promising. General Secretary Sein has just made a visit to Yucatan in the interest of Sunday School work.

Rev. Aquila Lucas, our representative, is doing great work in the West Indies and South America. He has just organized the Panama Isthmus Sunday School Association with a full list of officers. St. Kitts, one of the smaller islands of the West Indies, has ordered one hundred teacher training books for their students.

Twenty-two State summer schools will be held under the auspices of the various states and provincial associations this year, besides forty-one similar schools and conferences held under other auspices, in all of which Sunday School work is done.

Nova Scotia has a new Secretary in the person of Rev. A. M. McLeod.

Through the generosity of Mr. H. J. Heinz of Pittsburg, Pa., President of the Pennsylvania State

Sabbath School Association, and a member of the International Executive Committee, two helpful Sunday School text-books,—“Principles and Ideals for the Sunday School”, and “How to Conduct a Sunday School”, have recently been translated into Japanese under the auspices of the Japan Sunday School Committee.

Churches and Sunday Schools throughout the world, will be requested to observe Sunday, October 18, 1908, as a Universal Day of Prayer for Sunday Schools.

Reports from various portions of the field indicated notable progress and unusual interest in Sunday School work throughout the world. Rev. F. B. Meyer of London, President of the World's Association, will visit this country early in 1910.

Mr. Lawrance closed his report as follows:—“The general outlook of our work was never so good as at present. It never was growing so fast as it is now. It never had so many friends as it has now. The denominations are more and more lining up with us, and the splendid conference held in Boston, January 2 and 3, under the direction of our Chairman, has done much to unify the whole field in regard to the Lessons. All that is needed to win out with a mighty victory is cohesion, continuity of effort and constant prayer to Him whose we are and whom we serve’.”

SOME SUNDAY SCHOOL ERRORS.

E. C. Knapp.

Cippings from "The World Evangel."

Ventilation was poor.—There are few superintendents who give much thought to the ventilation. Children become drowsy or give poor attention, and they are criticised. They can't help it. Poisonous air in a stuffy room will make anyone drowsy. Have a reliable assistant appointed who will religiously look after this. When the school stands to sing, several windows can be opened for a few minutes. When the school follows church services and is held in the same room, all the windows should be opened for five minutes before school begins.

School called to order by the bell.—Some narrow-minded superintendents still insist on using the bell, because public school teachers do. The public school is for instruction, while the Sunday School is for worship and instruction. You cannot secure a worshipful atmosphere by ringing a street car gong. If you think you can, just ask your pastor to begin church service by tapping a bell and calling to order. It is far better to get the school quiet by having the organist or pianist play a few chords and have it understood that there is to be silence when the music stops.

Some scholars were disorderly.—In one class this was due to a late teacher. In another class the teacher was disorderly. She showed little respect for the superinten-

dent, and her class did the same. In another class they were too crowded. In one school the superintendent did not expect good order, and he got what he expected.

Announcements were too lengthy.—Much time is killed in many schools because the superintendent has not given proper previous thought to his announcements. Announcements can be both brief and attractive if the superintendent is willing to pay the price of making careful preparation. They can occasionally be put in the form of questions.

Quarterlies, not Bibles, were in evidence.—Some schools are not Bible schools. They are quarterly schools. It is usually a back-woods school that puts the quarterly above the Bible during the teaching period. An up-to-date town or city school always aims to have the Bibles present in large numbers. If the officers and teachers brought their Bibles, if the superintendent made use of the Bible during the opening service and called for a show of Bibles, and if the teachers had the scholars use their Bibles in the class and marked them for bringing their Bibles, more Bibles would be in the average school. Moreover, see that everyone owns a Bible.

But few boys and girls attended church service.—Some criticise the Sunday school because in some places it supplants the church. The Sunday school never can take the place of the church. When boys and girls ten years of age and

over do not attend the morning church service, something is wrong. Sometimes young people and even some adults attend only the Sunday school. Perhaps the pastor is not in close touch with his school, or the teachers and officers are narrow-minded and do not urge church attendance. By asking each Sunday for those who attended church to hold up their hands and by marking them for same, many can be made to attend.

No separate room for the primary department.—It is surprising to learn how stingy some churches can be when it comes to Sunday school equipment. For a small sum an extra room can be built on to the average church for the primary people, yet very few of the small churches care enough for the children to give them a proper room. The Protestant people can sit at the feet of the Catholic when they are considering equipmen.

No little chairs for the little folks.—It is painful to visit school after school where the little folks have no low benches, or small chairs. They become very tired when they cannot rest their feet on the floor. If the church or Sunday school officials do not think it is tiresome, let them sit on the table for an hour and let their feet hang down. They will soon buy little chairs.

Primary department compelled to be with main school for both the opening and closing service.—Whenever the primary department has a separate room, it is usually

best to have the primaries meet for the entire hour in their own room, except once a month, or quarter, when it might be well to have a union opening service. Some superintendents and pastors insist that the primary people should be in the main school every Sunday. I asked a pastor why. He said, "Because the children look so pretty." The children need a different kind of opening service. They can have their marches and motion songs, etc., when they are separate.

No blackboards.—We can do almost twice as much effective work if we appeal to both the eye and ear. Not only should every superintendent have a large blackboard which he uses regularly, but every room should have one. In some schools every teacher has a lap blackboard which is of great service in the class.

No maps of Palestine.—Ninetenths of the Sunday schools seem to have no maps. Boys and girls in the public schools are accustomed to maps. When they study the geography of Palestine and find that the Sunday school has no maps, they look upon the school as a plaything. Maps are so cheap today that it should be a disgrace to find a school without them.

No workers' library.—A Sunday school library for scholars is not a necessity in the average community—but a workers' library is a necessity in every Sunday school. We must not blame our teachers if they are not up to date if we are not willing to put five or ten dol-

lars into good, readable, modern Sunday books.

Pokey superintendent.—In the Sunday school we deal largely with young life. They are cheerful, active and optimistic. A slow, pokey superintendent is like a wet blanket. Many a superintendent puts ginger into his business, but he is lifeless on Sunday. He should either brace up, or resign.

Incompetent pastors.—Some will be surprised at this heading. One reason why some pastors take little or no interest in the school is because they don't know how, and sometimes they don't care. It is a fact that many a pastor is not back of his school the way he should be. If he had the right kind of Sunday school training along Sunday school lines, he could be the Sunday school dynamo in his school. The best remedy for a pastor who cannot, or will not, stand back of his school, is to call another pastor who will.

No teachers' meeting.—No Sunday school can do its best work without a weekly, monthly or quarterly conference of teachers and officers. The weekly gathering is better than the other two. Teachers must be informed if they are to be inspired. The best way to inform them is to bring them together. The superintendent who really wants to have a teachers' meeting can have it. Some don't want it.

No training class.—Our Sunday schools are failing to produce trained teachers, largely because we do not have graded-subject matter. If teachers, present or future, are to have a birds' eye view of the Bible, of the scholar and of Sunday school teaching, we must have training classes which meet either on a week-day evening, or during the Sunday school session. If there is no training class, both the pastor and superintendent are to blame.

FOR THE YOUNGER READERS.

THE OAK'S MOTTO—A Fable.

By M. Carrie Moore.

Spindle Shanks had only just pushed away the hard earth, and come up into the outer world. His head was a trifle sore from that last vigorous effort to free himself, and naturally he felt somewhat dizzy, and the least bit lonely. He had speculated a good deal over the use of having eyes down there in the

dark, but now!—would there ever be time to see it all? And could he ever hope to know things? He wished the monster creature—he did not know it was an oak—at whose feet he had sprung up, would be friendly, and help him out of his ignorance.

High up in the oak, dainty Miss Zephyr was coquetting about and tilting the shining leaves against

the sun, while out on the topmost bough a brown-coated thrush was swinging and trilling his sweetest notes to set them all a-dancing. All at once, Miss Zephyr spied poor little Spindle Shanks, and down she came, softly as any feather might fall. There was no one to introduce her, so she slyly stole up and kissed Spindle Shanks on the top of his head.

"Oh, my!" he exclaimed, "I feel as if something tingly was running up and down my spine. I wonder what it can be?"

"That's the way everybody feels when they're kissed," said Zephyr. "Have you gotten acquainted with your granddaddy?"

"I—I—guess not," faltered Spindle Shanks, "does he live in these parts?"

Zephyr was so full of laughter that she shook all the grasses around them, and made Spindle bow two or three times.

"I've just been up in his hair trying to arrange it for him, but it is so thick I could do nothing with it, so I just shook it about, and made it curl in the sun, then I saw you, and thought you would like me to call on you."

"What nonsense are you talking down there?" said the oak.

"It isn't nonsense," said Zephyr, "I am telling Spindle Shanks that he is related to you, and that, some day, he too will be big and handsome."

The oak's glossy leaves took a quizzical turn as he bent downward to get a better view of the new comer.

"He looks as if a sun bath would improve his digestion," he said. "When the farmer comes along he will take him up, and set him out there in the open where he can spread himself, and take lessons in independence."

"Oh, dear, oh, dear," said Spindle, "I shall die if they put me away off by myself. I feel wilty already, just thinking of it!"

"You are no relation of mine, then," said the oak, "we never say die."

"But—but—were you ever shut up in an acorn for ever so long, and did you have a hard time getting out? and was your head sore when—"

"Stuff!" exclaimed the oak. "If you want your name to be Spindle Shanks for good and all just keep on like that. Of course I was once a little nobody like you, although I almost forget the precise disposition of my mind at the time. A body can't be expected to remember things very clearly after a matter of four or five hundred years have gone over his head."

"Five—hundred—years! My!" Spindle drew in his breath so hard that a fat little bud on his tiny stem burst right open, and disclosed a beautiful little leaf.

"See here," said the oak, who knew by the pattern of that miniature leaf that Spindle was his grandson, "See here, my son, men and women, and trees are something alike. There are many who never have an identity of their own. They go through life merely as re-

flectors of the other man's greatness. They never learn to stand alone. Their feet get paralyzed from non-use, and they always remain babies—great, flabby babies. They cry, as you did, if there is talk of weaning them, and as they are not worth spanking, they are generally left to play with their mud pies and echo the wisdom of somebody else, while the world moves on.

"Do you see that thick undergrowth around those silver maples? That was all intended to make trees—maple trees; but they have no individuality. They prefer to lean on each other, and ape the manners of the wood while fondly dreaming that some day they will become a whole forest in themselves. It's all right to dream, provided you hustle out from under the covers, and make your dream come true."

"Here comes the farmer," whispered Zephyr, as she softly touched Spindle Shanks, "and he has his scythe."

"That means a brush-pile of the leaning maples, and an end to stagnant dreaming," said the oak.

"Who spoke?" said the farmer, as he drew near. But nobody answered, and just then his glance fell on Spindle Shanks.

"Ha!" he exclaimed, "A young oak! I'll look after him before I begin on this pesky undergrowth." And Spindle Shanks barely had time to say, "I'm not crying, grand-daddy," before he found himself out in the clearing.

To be sure his feet ached a little from being so unceremoniously yanked out of his cradle, but when the stars came out, and the gentle dew came and bathed his slender stem, he lifted up his head, and sang to himself, "Never say die, never say die."

And there was a sympathetic rustling all through the branches of the old oak as he peered down through the starlight.—*Pacific Baptist*.

Advice to Young Men, offered by two Old Men of Boston, of 73 and 68 years, both well, vigorous and active, who have been careful observers of the causes and influences which produce good character and long life, and also those which result in dissipation and premature old age.

1st. Love God and be satisfied with nothing short of Jesus of Nazareth as your rule of Christian living, every human example is imperfect.

2d. Drink no kind of intoxicating liquors distilled, fermented or wine.

3d. Never Smoke or use tobacco in any form; every old man knows that tobacco and intoxicating drinks are familiar friends and associates, seldom seen apart.

4th, Keep good company of both sexes, and none of doubtful virtue.

5th. Good company and good conversation are the very sinews and evidences of virtuous living.

6th. Good character is sure to command the respect of all good men and women.

7th. Your character cannot and will not be essentially injured except by your own acts.

8th. If any one speaks evil of you be sure your life and conduct is such that none will believe him.

9th. Never be idle—if your hands cannot be usefully employed, attend to the cultivation of your mind.

10th. Always speak the truth. Make few promises. None you intend to break.

11th. Live up to your engagements in all matters.

12th. Keep your own secrets, if you have any.

13th. When you speak to a person, look him in the face.

14th. No Billard or Pool Room, and the like, ever succeed in Boston without the sale of Intoxicating Liquors and Cigars; every moment in such places is dangerous to your good name and entails evil companionship.

15th. Never voluntarily put yourself in the way of temptation. You will be astonished to discover how little you are able to bear.

16th. Always live within your means and save something from your salary.

17th. When you retire to bed, think over what you have been doing during the day and repent of every wrong and evil act.

18th. Make no haste to be rich, if you would prosper in an honorable business.

19th. Small and steady gains give competency with tranquility of mind. Never play at any game of chance, at home or elsewhere.

20th. Earn money before you spend it.

21st. Never run into debt unless you see a sure way to get out again.

22d. Never borrow money if you can possibly avoid it.

23d. Save when you are young spend when you are old.

TEMPERANCE DEPARTMENT.

JOHN G. WOOLLEY, Superintendent.

DOES IT PAY?

Does it pay to license a traffic which lessens the demand for the helpful things of life, which increases their cost and diminishes the ability to pay for them?

Does it pay to license a traffic which makes men less skilful, less steady, less reliable; which lessens endurance, lessens self respect and the respect of others, lessens con-

fidence, lessens credit, lessens the demand for food, clothing, shelter and tools with which to work?

Does it pay to license a traffic which breeds idiots, paupers, criminals, lunatics and epileptics and casts them upon society to be supported by decent, honest, industrious people?

Does it pay to license a traffic which increases taxes by creating a necessity for jails, penitentiaries,

asylums, hospitals, almshouses, orphanages, reformatories, police and criminal courts?

Does it pay to license a thing which decreases a man's industrial efficiency so that the government reports show that 72% of agriculturists discriminate against him for using it, and that 79% of manufactures, 88% of trades men and 90% of railroad officials do the same thing?

Does it may to maintain a national quarantine against criminal and dependent classes from abroad and license 250,000 saloon keepers to manufacture such products at home?

Does it pay to support the families of saloon keepers and bartenders and pay their rent, taxes and insurance, and buy luxuries for them in order to get a few pennies in revenue and license out of the many dollars which they filch from the pockets of industry?

Does it pay to employ teachers to teach children the evil effects of alcohol upon the human system and license men to sell a thing which inflames the stomach, hardens the brain tissue, softens and weakens the blood vessels, impoverishes the blood, overworks the heart, retards the elimination of effete matter, dims the eye, dulls the hearing, diseases the throat, lungs, kidneys, liver, nerves and muscles; the demand for which is wholly artificial and when supplied serves no good purpose?

Does it pay to call ministers to preach the gospel of love, charity,

honesty, purity, forgiveness and redemption, and license other men to engage in a traffic which fosters hate, engenders strife, breeds dishonesty, impurity and destruction?

Does it pay to send missionaries to the heathen to point out the way of salvation, and from the same port and often in the same vessel send "liquid damnation?"

Does it pay to build a palace for the brewer, hire servants and buy silks for his wife, and dress your own wife in rags, make her take in washing to support the family and finally send her to the poorhouse and bury her in the potter's field?

Does it pay to levy a tax to support orphans and widows and license the murder of husbands and fathers? Does it pay to license a thing which is always and everywhere known to be the enemy of everything sacred to God and man? Does it pay to maintain on our coasts 275 life saving stations at a cost of little more than a million and a half, and out of the same pockets and under the same flag maintain 250,000 life-destroying stations at two billions and a half?

Does it pay to listen to the sophistries and falsehoods of passion, prejudice, ignorance, appetite and greed, and close your ears to the voice of conscience, reason, judgment, suffering, religion and God?

Does it pay to do that which will blanche the cheeks with fear and make you dumb with terror when at last you stand in the presence of the Judge of the quick and the dead?

Wanted.

100 Boys for New Customers.
Most of Our Old Customers are
Rapidly Dropping Out.

10 committed suicide last week.
20 are in jail—8 are in the chain-
gang.

15 were sent to the poorhouse—
one was hanged.

3 were sent to the insane asylum.

Most of the balance ain't worth
fooling with—they've got no money.

We are just obliged to have new
customers—fresh young blood,

Or we will have to shut up shop.

Don't make any difference whose
boy you are—we need you. You
will be welcome.

If you once get started with us
we guarantee to hod you. Our goods
are sure.

Come early—stay late.

OPELIKA SALOONS, Propriet-
ors.

(The above was used with telling
effect by J. B. Green, Superinten-
dent M. E. Sunday-school at Ope-
lika, Kan., on a recent Sunday
morning, which was Temperance
Sunday.)—Saturday Evening Post.

The Teachers' Creed.

I believe in boys and girls, the
men and women of a great to-mor-
row: That whatsoever a boy soweth
the man shall reap. I believe in
the curse of ignorance; in the
efficacy of schools, in the dignity
of teaching, and in the joy of serv-
ing others. I believe in wisdom as
revealed in human lives as well as
in the pages of printed book; in
lessons taught, not so much by

precept as by example; in ability to
work with the hands as well as to
think with the head; in everything
that makes life large and lovely. I
believe in beauty in the school
room, in the home, in the daily life
and in out of doors. I believe in
laughter, in love, in faith in all
ideals and distant hopes that lure
us on. I believe that every hour
of every day we receive a just re-
ward for all we are and all we do.
I believe in the present and its
opportunities, in the future and its
promises and in the Divine joy of
living.

A LITTLE DUNCE.

They taught her—oh, a hundred things!
The names of all the queens and kings,
And where they lived and what they said,
And what they did ere they were dead,
All, all forgot—unless it were
The way her teacher smiled at her.

They tried so hard to make her know
About the land of Eskimo;
The temperate and torrid zone,
And all the rest of it; alone
She perfectly remembered this:
The sweetness of a playmate's kiss.

Oh, yes, she quite forgot it all,
Except—the pretty asters tall
She picked along the way to school:
The water plashing sweet and cool
When all the children stopped to drink
Beside the old well's mossy brink.

And then, when she came home at night,
Her mother's eyes, so sweet and bright!
And father's hug—the games he played
At tea-time with his little maid.
A little dunce? Nay, sweetest wit!
To keep for aye the best of it.

—Youth's Companion.

BIBLE STUDY DEPARTMENT.

International Sunday School Lessons.

SECOND QUARTER, 1908.

April 5—Jesus the Good Shepherd. John 10:1-11.
 April 12—The Raising of Lazarus. John 11:1-57.
 April 19—Jesus Anointed at Bethany. John 12:1-11.
 April 26—Jesus Teaches Humility. John 13:1-15.
 May 3—Our Heavenly Home. John 14:1-14.
 May 10—The Mission of the Holy Spirit. John 16:4-15.
 May 17—Jesus Betrayed and Denied. John 18:1-9, 24-27.
 May 24—Jesus' Death and Burial. John 19:28-42.
 May 31—Jesus Risen from the Dead. John 20:1-18.
 June 7—Jesus Appears to the Apostles. John 20:19-31.
 June 14—The Risen Christ by the Sea of Galilee. John 21:12-23.
 June 21—Review.
 June 28—Temperance Lesson. Eph. 5:6-21

Lesson V. John 14:1-14. May 3.

Our Heavenly Home.

Golden Text—In my Father's house are many mansions.—John 14:2.

Time: Thursday evening, April 6, A. D. 30. Place: An upper room in Jerusalem.

Central Thought—Jesus loves His disciples enough to want them to dwell with Him in His Father's house forever.

Lesson Truths—(1) Jesus went to prepare a place for us, but what he does for us will depend very largely on what we are doing for ourselves. (2) Heaven is where God is. God can be with us here and now. (3) "Earth holds Heaven in the bud: our perfection there is to be developed out of our imperfection here." Christina Rossetti. (4) Heaven's door has no bolt or bar on that side; we put them on this." Pearse.

* DAILY READINGS AND TOPICS.

M. Apl. 27—John 14:1-14. Our Heavenly Home.
 T. Apl. 28—John 14:15-31. Our Heavenly Home
 W. Apl. 29-2 Cor. 5:1-9. The Eternal Home.
 T. Apl. 30—John 17:20-26. "Where I am."
 F. May 1—Rev. 21:1-7. "The Holy City."
 S. May 2—Rev. 7:9-17. The happy citizen.
 S. May 3-2 Tim. 4:1-8. Anticipation.

* From the International Bible Reading Association I. B. R. A.

Lesson VI. John 16:4-15. May 10.

The Mission of the Holy Spirit.

Golden Text—I will pray the Father, and he shall give you another Comforter,

that he may abide with you forever. John 14:16.

Time: Thursday evening, April 6, A. D. 30. Place: An upper room in Jerusalem.

Central Thought—The condition of having the Holy Spirit abide in us, is that we keep his commandments.

Lesson Truths—(1) Christianity is a world religion because Christ left his disciples and sent the Comforter. (2) Apart from the Holy Spirit there can be no Missions, either Foreign or Home. (3) What you and I need is not to have more of the Holy Spirit, but to let the Holy Spirit have more of us." Charles R. Erdman. (4)

How can three be in One? you ask me; I answer by asking, Hail and snow and rain, are they not three, and yet one?—*Longfellow.*

DAILY READINGS AND TOPICS.

M. May 4—John 15:11-25. Friends of Jesus.
 T. May 5—John 15:26; 16:11. The Mission of the Holy Spirit.
 W. May 6—John 16:12-24. The Mission of the Holy Spirit.
 T. May 7—John 16:25-33. "To the Father."
 F. May 8—Isa. 63:7-14. Guidance and Rest.
 S. May 9-1 Cor. 2:9-16. Making known.
 S. May 10-2 Cor. 3:4-18. Liberty.

Lesson VII. John 18:1-27. May 17.

Jesus Betrayed and Denied.

Golden Text—Jesus said unto them, the Son of Man shall be betrayed into the hands of men. Mt. 17:22.

Time: From midnight to daybreak of Friday, April 7, A. D. 30. Place: Gethsemane and house of Caiaphas.

Central Thought—Christ stands ever ready to forgive all of our betrayals and denials, if we seek His forgiveness.

Lesson Truths—(1) Christ was easily the master of this situation. (2) It is easy to condemn Peter, but let him that is without sin cast the first stone. (3) Let him that thinketh he standeth, take heed lest he fall. 1 Cor. 10-12. (4) Our greatest glory is not in never falling, but in rising every time we fall." Confucius.

DAILY READINGS AND TOPICS.

M. May 11—John 18:1-14. Jesus betrayed and denied.
 T. May 12—John 18:15-26. Jesus betrayed and denied.
 W. May 13—John 18:28-38. Pilate's judgment.

- T. May 14—Luke 23:1-15 Herod's Mockery. the foot of the cross of Jesus Christ."
 F. May 15—Luke 23:13-21. Rejected. Jno. R. Mott.
 S. May 16—Matt. 27:19-25. Pilate's perplexity.
 S. May 17-1 Peter 2:17-25. Without sin.

Lesson VIII. John 19:17-42. May 24.

Jesus' Death and Burial.

Golden Text—Christ died for our sins according to the Scriptures. 1 Cor. 15:3.

Time: Friday, April 7, A. D. 30.

Place: Calvary, outside the north wall of Jerusalem.

Central Thought—Christ died that we might have life and have it more abundantly.

Lesson Truths—A consuming love is the only explanation of the cross. (2) And I, if I be lifted up from the earth, will draw all men unto myself. John 12:32. (3) "The Christian life is the only life that will ever be completed." Drummond. (4) "You may be through with your sin, but your sin is not through with you, unless you have settled it at

DAILY READINGS AND TOPICS

- M. May 18—John 19:17-24. Jesus' Death and Burial.
 T. May 19—John 19:25-30. Jesus' Death and Burial.
 W. May 20—John 19:31-42. Jesus' Death and Burial.
 T. May 21—Matt. 27:38-50. Hour of Darkness.
 F. May 22—Isa. 53. "For us."
 S. May 23 Rom. 5:1-11. Great Love.
 S. May 24—Rev. 5:6-14 "Worthy the Lamb."

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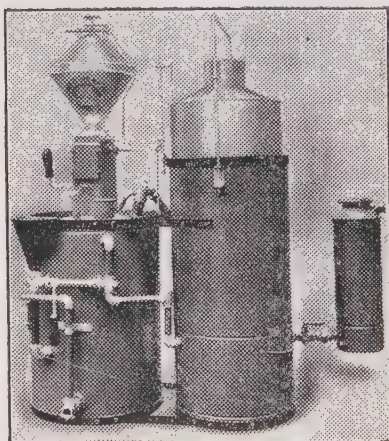
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STATIONS		A. M. PAS.	PAS. FRT.	P. M. PAS.	PAS.	STATIONS		A. M. PAS.	FRT. ONLY	P. M. PAS.
Kahului	Leave	7.00	2.00	Kahului	Leave	6.20	1.20
Wailuku	Arrive	7.12	.....	2.12	.....	Puunene	Arrive	6.35	.....	1.35
Wailuku	Leave	7.20	.....	2.20	.....	Puunene	Leave	6.40	.....	1.40
Kahului	Arrive	7.32	.....	2.32	.....	Kahului	Arrive	6.55	.....	1.55
Kahului	Leave	7.35	9.40	2.35	5.10	Kahului	Leave	8.10	9.45	3.10
Sp'ville	Arrive	7.47	9.55	2.47	5.22	Puunene	Arrive	8.25	10.00	3.25
Sp'ville	Leave	7.50	10.15	2.50	5.25	Puunene	Leave	8.30	10.30	3.30
Paia	Arrive	8.05	10.35	3.05	5.40	Kahului	Arrive	8.45	10.45	3.45
Paia	Leave	8.15	10.50	3.15	5.45	Kahului	Leave	.....	9.45	.....
Sp'ville	Arrive	8.35	.....	3.35	.....	Puunene	Arrive	.....	10.00	.....
Sp'ville	Leave	8.40	.....	3.40	.....	Puunene	Leave	.....	.....	.....
Kahului	Arrive	8.52	11.30	3.52	6.05	Camp 5	Arrive	.....	10.30	.....
Kahului	Leave	8.55	1.00	3.55	.....	Kihai	Arrive	.....	11.15	.....
Wailuku	Arrive	9.10	1.15	4.10	.....	Kihai	Leave	.....	11.30	.....
Wailuku	Leave	9.20	1.35	4.15	Kihai trains Tuesday only and carry freight only.				
Kahului	Arrive	9.35	1.50	4.30					

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